

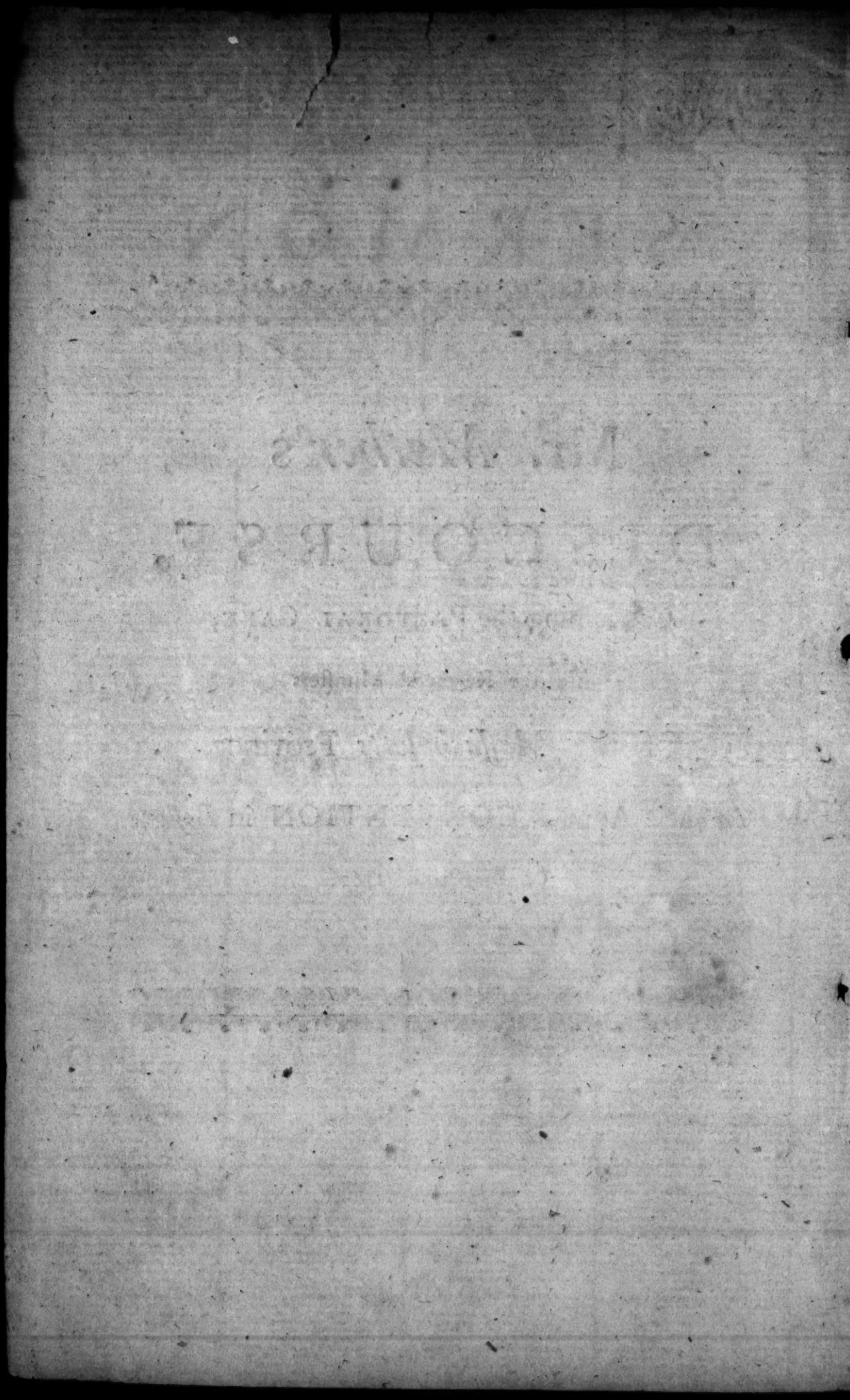
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Mr. *Mather's*
DISCOURSE,
Concerning the PASTORAL CARE,
To the Reverend Ministers
Of the *Massachusetts* Province,
At their Annual CONVENTION in *Boston*,
On *May* 27th, 1762.





Of the PASTORAL CARE:

A

Tim^o Pickering

Dec. 23.

SERMON

PREACHED TO THE

Reverend MINISTERS of the Province

OF THE

Massachusetts-Bay in *New-England*,

AT THEIR

Annual CONVENTION in BOSTON,

ON MAY 27. 1762.

AND NOW PUBLISHED AT THEIR REQUEST.

By SAMUEL MATHER, M. A.

Pastor of a Church in BOSTON.

---*Et si Pastores multi sumus, unum tamen Gregem pascimus ; & oves universas, quas Christus sanguine suo & passione quæsit, colligere & fovere debemus.*

Cyprian. Stephan. Epist. LXVII.

Qui, loci sui necessitate, exigitur summa dicere, hac eadem necessitate compellitur summa monstrare : Illa vox namque libentius Auditorum cor penetrat, quam dicentis vita commendat : Quia quod loquendo imperat, ostendendo adjuvat ut fiat.

Gregor. Pastoral. Cur. Part 2. Cap. 3.

---*Quid ergo & nobis profuerit, si, ab omnibus dilecti & culti, vitam in dignitate & amplitudine transigamus ; tandem verò, ob Officium minus fideliter administratum, ad orcum damnemur ?*

Speneri Adlocut. ad Theolog. Saxonie.

Libr. Ejus, De Natura & Gratia, præfix.

BOSTON, NEW-ENGLAND:

Printed by THOMAS and JOHN FLEET, 1762.

OF THE PASTORAL CARE

A

SERMON

PREACHED TO THE

Reverend Ministers of the Province

OF THE

Massachusetts Bay in New England

AT THEIR

Annual CONVENTION in Boston

On May 27, 1765.

And now published at their Request.

By SAMUEL MITCHELL M.A.

Pastor of the Church in Boston

The following is a list of the names of the ministers who attended the annual convention of the Massachusetts Bay churches, held in Boston, May 27, 1765. The list is taken from the minutes of the convention, and is published for the information of the public.

MINISTERS PRESENT.

Samuel Mitchell, Boston.

John Cotton, Boston.

John May, Boston.

John Johnson, Boston.

John Smith, Boston.

John Brown, Boston.

John White, Boston.

John Black, Boston.

John Green, Boston.

John Grey, Boston.

John Hall, Boston.

John King, Boston.

John Lee, Boston.

John Mace, Boston.

John Martin, Boston.

John Miller, Boston.

John Moore, Boston.

John Parker, Boston.

John Peck, Boston.

John Phillips, Boston.

John Porter, Boston.

John Reed, Boston.

John Roberts, Boston.

John Russell, Boston.

John Scott, Boston.

John Shaw, Boston.

John Smith, Boston.

John Snow, Boston.

John Spence, Boston.

John Stiles, Boston.

John Taylor, Boston.

John Thompson, Boston.

John Turner, Boston.

John Wall, Boston.

John Ward, Boston.

John Webb, Boston.

John Welch, Boston.

John White, Boston.

John Wilson, Boston.

John Wood, Boston.

John Wright, Boston.

John Young, Boston.

John Zane, Boston.



A

Convention SERMON.

2. CORINTHIANS, XI. 28.

Besides those Things, that are without ; That,
which cometh on me daily, THE CARE OF
ALL THE CHURCHES.

IT is the holy and learned Apostle *Paul*, whom, because He was *the Apostle of the Gentiles*, we may call and glory in as *our Apostle*, who writes the Passage; which has now been read unto us.

THE Apostle is here put upon *commending himself*, which must be a very displeasing Task to a Man of his great Modesty and Humility : And altho' he owns the *Folly* of it; yet He signifies, that He was *compelled* to the doing of it: And surely *such self-Commendation*, when it is extorted, is not to be blamed : Some of the wisest and best Men in all Ages of the World have therefore on such Occasions given way to it.

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As the *Corinthians* knew our Apostle exceeding well, instead of desiring and expecting any Thing to be said by *Himself* in his own Commendation, *they* ought to have given the best Testimony in his Favour.—But since *they* failed as to *their Duty* in this Respect, it was therefore quite fit and proper, that *He* should, by doing *himself* Justice, vindicate his own Character and Reputation among them.—And besides, He was obliged to do *This* from Regard and Affection to the best Interests of his People.

SOME *false Apostles*, it should seem, had got Footing and gain'd Ground at *Corinth*: *This* they had obtained by the Method of cunningly obtaining *Letters of Recommendation*.—And yet, not satisfied with *These*, they saw Cause to commend themselves also to the too credulous *Corinthians*.

Now it was very proper and necessary to correct the Pride and Vanity of *these false Apostles*, who were *deceitful Workers*, and to lessen their Character, Reputation and Influence among the deluded People at *Corinth*.

SINCE therefore they had *vainly boasted*; the Apostle thought, that He would *innocently glory* for a little while also. And here, while He is comparing himself with the *new Comers* among them, He sees fit in *some* Regards to shew himself *equal* to them; and in *other* Respects He is free to *prefer* himself above them. Thus, He particularly shews his *Pre-eminence* to them in his *extraordinary Call* to his Office, and *his abundant Labours* therein, and in *his extraordinary Sufferings* for the sake of his Lord and his People.

AND now, in the Text, our Apostle mentions one Thing, and it is the *last* Thing mentioned here by Him, wherein He surpassed *the boasted, but false, Apostles*: And This is his CARE OF ALL THE CHURCHES: For, besides his *outward* and uncommon Labours, Toils and Pains; He was greatly exercised and oppressed with *internal Cares* for the People and Cause of our blessed Saviour: And indeed He gives us to understand as if *the Things without*,
however

however numerous, multiplied and pressing upon Him, were not to be compared with the *crowding Sollicitude* of his burdened and labouring Mind.

If the most learned and judicious Criticks and Expositors be consulted by us, it will be found, that *the Care*, which, in the Translation of the Bible commonly used among us, is said only to *come upon our Apostle*, actually *came upon Him as a Troop or an armed Host*: For *That* plainly appears to be the Intent and Meaning of the Greek Word^a here used by Him: It properly signifies *a Collection and Multitude coming up against one and falling heavily upon him*. And even so did *the Care of all the Churches* come upon our Apostle: *This Care* daily arose and rushed on Him, closely attacked Him, and kept Him in continual Concern, Exercise and Agony of Mind and Soul.

Estius, a learned Writer of the *Romish* Church, while commenting on these Words, expresses his high Regard for the Honour of Saint *Peter*: For he tells us, that the Apostle *Paul* did not *preside over the whole Church*, as if he had equal Power with the Apostle *Peter*: For, *alib^b he had the Care of all the Churches*; and especially of those that were converted by Him; yet *he had not* the Præfecture over them: ^b No! This must belong to the Apostle *Peter*; and, from Him, it must descend by uninterrupted Succession to the Bishops, who sit enthron'd on *the seven-hill'd City*.

BUT, while *Estius* and other Writers of the *Romish* Church shew themselves so heartily engaged to support the superior Dignity and general Præfecture of an eminent *Apostle of the Circumcision*; it may not be amiss, but becoming, for us to assert the Honours of *the great Apostle of the Uncircumcision*, of the *Gentile Nations* and People.

Now our Apostle was *not a whit behind the very chiefest Apostles*: For He had as considerable *Gifts and Powers*,
and

^a EPISUSTASIS.

^b Vid. *Estium* in Loc.

and as extensive and general a Commission, as any one of them all: He had therefore *as plenary a Power and as good a Right*, as any of them, *to go into all the World and preach the Gospel to every human Creature, and teach them to observe all Things whatsoever our Lord had commanded.*

BUT however it plainly enough appears, that *our Apostle and Barnabas*, tho' they preached to the *Jews* wheresoever they came; yet were especially designed and sent unto the *Gentiles*: And as *the Apostles of the greatest Reputation*, James, Cephas, and John, *of the Circumcision*, thoroughly knew this, and *perceived the Grace given to our Apostles*; hence the former gave unto the latter *the Right Hand of Fellowship*, that the Latter should go to the *Heathen*, as They did to the *Circumcision*.

THUS then *the Apostles of the Circumcision and Uncircumcision divided the World as by Line* between them; and that without Doubt according to the Mind and Will of their Divine Lord made known unto them.

AND, besides this more general Partition of the World, it seems as if *each* of the Apostles had *their particular Line*, by mutual Consent and Agreement, *marked out for them*.—And we have some special Reason to believe, that, as our Apostle took Care *not to stretch himself beyond his Line*; so neither would any other of the Apostles go beyond *Theirs*.—Nor indeed was there any Need or Occasion of their so doing:—For however extensive and general their Commission was; yet they had *Work enough to do within their Line*, or limited District, as settled by Agreement.

BUT here *our own Apostle* deserves a particular Notice with us all, and especially such of us as are called to *minister in holy Things* and serve the Churches of the holy Jesus.—He then, as we are informed by himself, in *Rom. xv. 19*, *Preached the Gospel fully from Jerusalem round about even to Illyricum*.—And, after his Writing of *This*, He preached
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the Gospel at *Melita*: Not *Malta*^c in the *Mediterranean* Sea, as the *Maltese* pretend, and many others from them have with too much Credulity admitted; but at *Meleda*, or *Melita*, in the *Adriatic* Gulph.—And afterwards He preached for a considerable while the Gospel even at *Rome* itself: And we learn from a celebrated Historian, that in the *eleventh* Year of *Nero*, there was in the City of *Rome* a very great Multitude of *Christians*:^d Nor is there any Reason to Question but that the Preaching of our Apostle There was a considerable Mean of its being so.

AND now altho' the Welfare of all the Churches of his dear Lord and Saviour lay near our Apostle's Heart; yet we may well suppose, that it was more especially the Care of the Multitude of the Churches, and of all of them, which were converted through his Preaching, that daily rushed in upon Him.

THERE is not, I flatter myself, one of us in the Ministry here present, who is so vain and arrogant as to think himself called and commissioned, as the Apostle Paul was, to go and preach from Jerusalem to Illyricum, and beyond;

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or,

^c For *Malta* is seated almost in the middle of the *Mediterranean*, and may be said to belong to *Africa*; because it is really nearer to that Coast than the Coast of *Europe*. But there is an Island in the *Adriatic* Gulph on the Coast of *Dalmatia*, the ancient *Illyricum*, called the Isle of *Meleda*, and which in the Days of the Evangelist *Luke* was called *Melita*: Which Island is in about the middle of the *Adriatic* Gulph. Now it seems most highly probable, that This was the Place, where the Apostle *Paul* first landed after his suffering Shipwreck: For it appears plain, from *Act. xxvii. 27*, that on the fourteenth Night, (i. e. of their having dirty Weather) as they were driven up and down in *Adria*, i. e. the *Adriatic*, or *Venetian*, Gulph, their Shipwreck happened. The *Illyrians* themselves insist on its being so: And the Emperor *Constantine Porphyrogenitus* of that Country maintained it to his Son, *De administrando Imperio. Cap. 36.*—One *D. Ignatio Giorgi* has printed a Book in 4to. at *Venice*, in 1730, with this Title, *D. Paulus Apostolus in Mari, quod nunc Venetius Sinus dicitur, Naufragus, & Melitæ Dalmatensis Insulæ post naufragium hospes*: The Design of which Book is to prove the Truth of the Point above asserted. And tho' I have never seen the Book; I have found Reasons sufficient to satisfy me in this Matter. ^d *Tacit. Annal. Lib. xv.*

or, like the *Evangelists*, to travel after the *Apostles*, and set in Order the Things which are wanting, and ordain, or constitute and place, *Elders* or *Bishops*, according to the Wants of every City and Country.

No! We have not so learned from CHRIST. But we have been taught from Him by the inspired Mouth of our Apostle, saying to the *Elders* or *Bishops* of Ephesus, as in Act. xx 28, Take Heed to yourselves and to the Flocks, over which the Holy Ghost has made you Bishops.

As we therefore, who are common *Pastors* and *Teachers*, and in the Scriptural Sense *Bishops*, have a more limited Commission and a more contracted Charge than *Apostles* and even *Evangelists*; namely the particular Churches or religious Societies, to whose Service in the Ministry which we have received of the Lord by the Invitation of his People, we are particularly devoted; We are now in a special Manner to be careful and laborious, that we may promote the spiritual Advantage and eternal Salvation of These: And the particular Care of These is daily to crowd on us and attack us; as the Care of all the Churches did our wonderful Apostle.

AND yet it must be acknowledged, that, as we may be occasionally called of Heaven, and as our Counsel and Assistance

* There were according to the Apostle's Direction in his Epistle to Titus, Chap. i. V. 5, *Elders*, or *Bishops*, to be ordained in Crete, KATA POLIN, according to the City, i. e. in one City more, and in others fewer, according to the Calls and Occasions for them.---The Church then knew no such human Creature as a *Diocesan Bishop*.---This, as our Ancestors well observe in their Platform, is not a Plant of the Lord's planting.---'Tis well known, that Ephesus, a famous City of Ionia, was not under one Bishop: No! It had its *Elders*, or *Bishops*, who were advised by our Apostle. And Philippi, a City of Macedonia, had its *Bishops*, as well as *Deacons*, to whom our Apostle writes. And none but *Roman Catholics*, or very defective *Protestants*, will now insist, that the New Testament makes any Difference between *Elders* and *Bishops*.---Jerom, in his Comment. on Tit. 1. strongly asserts, that a *Presbyter* and a *Bishop* were then one and the same.---And the most candid and moderate, as well as learned, Writers of the English Church have discovered themselves to be of the same Judgment.

tance may be desired and requested, we should not *withhold our Aid from any of the Churches*; but be willing to evidence, that in some Degree we *bear the Onset of Care* from them all.—And *the same Mind* should be in our *Christian Brethren*, as well as ourselves.

HOWEVER both we and our Brethren should see to it, that, when at any Time *these Cares of other Churches* around us *come thick and heavy* upon us, and violently assault us, we *proceed regularly and cautiously*, moderately and prudently, and *perform all Things* decently, or *honestly*, and according to Order, or Rule, and to common Edification.

BUT now, since my Honored Fathers and Brethren in the Ministry, by their Choice, have engaged me for this Service; *They* will therefore permit me to perform it; even to put *Them*, as well as myself, in Remembrance of our Duty with Regard to the Churches, and animate to a Compliance with the same by some right and forceable Considerations.

FIRST of all then, We shall endeavour to speak concerning *the Care of the faithful Pastor* with regard to the Churches: Then, to display *the Multiplicity* of this Care as rushing on such an one: Hereupon, to shew, *how this Care*, this Pastoral Care, is to be received and borne by us: And, in fine, *To urge the Reception and Sustaining* of such a Care, as it may assail us, by laying some right and forceable Arguments before you in behalf of it.

In the First Place then: *The Care of the faithful Pastor*, with regard to the Churches, is to be set before us.

Now *this Care* implies in it *a cordial Affection* to the Subject of it, *a pressing Sollicitude* for its Interest and Welfare, and *a corresponding Diligence and Activity* for promoting the same: And accordingly all these Things are implied in a right and becoming Care for all the Churches.

It then we have *such a Care* for them, *This* must spring from a *cordial Regard* and Affection to them: Whereas, if we have not such a Regard and Affection for them, it is not at all likely, that we shall have a *due Care* for them rising within us.—And, if we really love and cordially care for them, we shall then be *much concern'd* for their Interest and Welfare, and *studious* to promote the same.—Nor shall we stop here: But we shall be very *industrious and active* to promote their Good, Prosperity and Happiness.

BUT, after all, *this Care* is rather to be *felt* than described; and, without any *Verbal Expressions* of it, makes itself known: For it hangs close on the laden Mind, and bears heavy on the burdened Heart: And hence it is often discovered in the Countenance by *the wrinkled Front*, or *the pensive and anxious Brow*.—And sometimes *the Care* gives a Manifestation of itself by the *tearful Eye*, and by *the Sighs and Groans* from the labouring Bosom.—And,

WHILE *this Care* within is betrayed by such artless and involuntary Ways; it is yet further and more clearly and fully *discovered by its Effects* towards them, for whom it is borne: For such as have *This* within them, like *the careful Sister of Lazarus and Mary*, are usually *cumbred about many Things*, and solicitous and *troubled about much Serving*.

BUT, as some may be desirous of having the *Characters and Properties of the Care* in the faithful Pastor with regard to the Churches displayed; we shall now endeavour to lay *These* in order before you.

IT is then, Sirs, a *willing, sincere and affectionate Care*. Such was the Care of *Timothy* towards the *Philipians*: And hence his spiritual Father writes concerning Him, in Verse 20th of the Second Chapter of his Epistle to them, that *He* naturally *cared for them*; tho' the Greek Word there used properly signifies, that *He* sincerely *cared for them*.

them. ^f Such also should *the Care* of every Pastor be: He should *care* for his Church and People as *sincerely and willingly*, as Parents do for their Children. So every *faithful Pastor* really does *care* for his People, *not by constraint, but willingly; not for filthy Lucre, but of a ready Mind*—So should our *Care* for our people be *heartly and affectionate*, as is parental Care: We should be *affectionately desirous* of them, and be *gentle and kind* towards them, even as a *nursing Parent* with regard to her beloved Offspring.

The Care also of the Churches in the *faithful Pastor* should be as *extensive and general*, as is needful and proper: For He should *care* for the *whole Church of GOD, which He has redeemed with his Blood*; and for all those *particular Churches*, which belong to the *Church Catholic*; and *exercise and manifest this Care* for them in all fit and regular Ways, and in the Use of the most probable Methods to serve and comfort them.—But He will especially abide with his own People, and the *particular Church* committed to his Care, and shew a special Concern for all of them, who are under his pastoral Oversight: Yea, He will *watch and care* for them, as *one that must give an Account*.

BESIDES; *The Care of the faithful Pastor* will be diligent and laborious, growing and constant. The right *pastoral Care* is not merely *in Word and in Tongue*; as it is not confined within one's own Breast: But it *constrains to right Conduct* and suitable Actions: It powerfully influences to active and industrious *Labours* for the *Good of the Church* in General, and one's own *People* in particular.—And *this Care* should not abate; but it should *last and grow*: It should be a *stedfast and constant Care*, and always *abounding in the Work of the Lord* and the Service of his People.—Such should *our Care* be of our People: It should *continue* and

^f The Greek Word GNEIOSE appears most properly to signify *sincerely and truly*: And our Translators themselves seem to have apprehended This to be the meaning of it, when they translated the Word as they have in 2. Corinth. viii. 8. and Philip. iv. 3.—

and grow, as the Interests of the Church and the Concerns of our People call for it.—Our gracious Apostle expressed his Thankfulness, that the Care of the Philippians concerning Him revived and flourished, as in Phil. iv. 10. And so verily it often is as to the Care of the faithful Pastor: For, tho' it may seem sometimes to be at a stand, and even to abate; yet it ever and anon revives: And, thro' the Divine Influence and Help, the Care sometimes rises high, and flourishes much, and produces abundance of Fruit.

MOREOVER; *The Care, with which the faithful Pastor is beset, is accompanied with a Godly Fear and Jealousy. He has such a Fear and Jealousy, lest his Cares should be ineffectual and to no Purpose, and his Labours and Toils prove in vain.—Such was the Care of the holy Apostle Paul with regard to his Corinthians, and so it wrought and operated. As He had espoused them to Christ; He was jealous over them with a Godly Jealousy: And He feared, lest by any Means, as the Serpent beguiled Eve thro' his Subtilties; so their Minds should be corrupted from the Simplicity, that is in Christ, as in 2. Cor. xi. 2 & 3 V. And such likewise should our Jealousy and Fear of our People be, lest they should be corrupted, or tempted and beguiled, from the Simplicity of the Gospel.*

THUS have we briefly exhibited *the Care of the faithful Pastor*, and given some Account of its *Nature and Properties*.

And, In the *next Place*, we are to display the *Multiplicity of this Care*, as coming and crowding on such a faithful Pastor.

HERE then, in the *first Place*, *Great, encreased and multiplied* is the Care of such a Pastor against every Thing that is amiss in the Churches and *may be so among his People*: And This may be called his *defensive Care*.

THUS; He has *this Care for the Prevention or Removal of Ignorance from them*; Considering, that People are
usually

usually alienated from the Life of GOD thro' the Ignorance, that is in them; and without Knowledge in some Degree the Heart cannot be good. Some indeed, who pretend to be very catholic, as well as wise, are for keeping the People in Ignorance; and they even insist on it, that Ignorance is the Mother of Devotion. But the more knowing and faithful Instructors of Mankind much dislike such a *spurious Devotion*; and endeavour, by the Communication of Evangelical Knowledge, to promote an understanding Religion and a reasonable Service.

THE faithful Pastor is also careful to guard the Churches and his own People in particular against Errors in Doctrine. As These commonly lead into erroneous and wrong Practices, and so are of very dangerous, and sometimes of fatal Consequence; therefore the faithful Overseer will be careful, that He may be able with sound Knowledge to convince, or put to Silence the Gainsayers of Divine Truth and Enemies to it; or, if This cannot be done, to lessen the Credit and abate the Influence of Seducers among his People: For it is the Shepherd's Office not only to feed his Sheep; but to guard and secure them against the Wolves; and that even when they appear in Sheep's Cloathing.

AND further; The faithful Pastor will most carefully Watch against the Introduction of Innovations into the Churches. Some are too fond of These; and not only plead for them as indifferent Things, but recommend them as Decencies and Ornaments in Religion. But it must surely become the Pastors of these Churches especially, who descended from such worthy Ancestors as came into this Land, when it was but as a howling Wilderness, that they might worship and act in Religion according to the Pattern in the Mount, to avoid such Innovations themselves, and guard against them, nor in any Instance, or for a Moment, to give Place unto them.

MOREOVER; Careful, most heartily careful, will the faithful Pastor be, that no moral Evil be admitted into any of the Churches, and particularly among his own People, or allowed

lowed with them. He will take heed and beware, that *no Profaneness or Unrighteousness* be found among them; and that *Worldlimindedness and Sensuality* do not prevail over them.—For indeed there ought to be an observable Difference between *Christian Churches and the rest of the World*.—Let the rest of the World be sensual and covetous, profane and unjust. But the Churches and People of the holy Jesus ought to *save themselves from such an untoward Generation*: Nor should they follow *the corrupt and vicious Customs and Manners* of a degenerate and licentious World about them.—However *the faithful Minister* of Christ will employ his best *Cares*, that there be *nothing indulged or allowed* in the Churches and among his own People in particular, which may be offensive to their holy Lord and provoke Him to withdraw from them.

THUS has *the more defensive Care of the faithful Pastor* with regard to the Churches been displayed before us.

And we are now,

ON the the other Hand, and in the next Place, to display *the more positive and enterprising Care of the faithful Pastor* for his People and all the Churches; *which Care is multiplied and even daily crowding upon Him*.—Thus, He is very careful not merely for *the Being of the Churches*, and *his own* particularly; but for *their Continuance and Well-being*, their healthy State, permanent good Order and growing Prosperity.

HE is also full of Care for the encreasing of the Church; not indeed so much as to *the Numbers*, as *the good Qualities of those*, who are admitted; that so it may *encrease with the increases of GOD*. He would willingly receive into it all, *whom* our Lord Jesus will receive to his Kingdom and Glory, even all real Christians.—And while He is careful as to the Admission of such into the Church, who are *the saved of the Lord*; He will be careful also for *the edifying of the Church*; and that all, who are under his Watch and Care, may be *advancing in spiritual Stature, Strength and Fruitfulness*.

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He will likewise be *very careful for the Purity of the Churches, and particularly of That, which is under his more immediate Care*: And as there is nothing to be *received into the Heavenly Jerusalem, that defileth, or worketh an Abomination, or maketh a Lie*; hence the faithful Minister will carefully endeavour, that *nothing of this Kind* be admitted into the Church of the Redeemer, and especially among his own People: And, in order to *keep himself pure*, He will take special and great Care to *keep his own People and the Churches about Him pure* also.

BESIDES; He will be greatly careful for the Peace of the Churches, and especially for *Peace among the Brethren* of his own more immediate Charge. For this, He will be *very circumspect, careful and vigilant*: And He will be *meek and patient*, condescending, sometimes receding from his own Right, and self denying in various Instances, from regard to sweet Peace and Concord. Yea He will be very careful to do every Thing, that is *lawful and expedient*, and to do almost any Thing but what is sinful and wrong to *restore Peace to the Church*, if it be wanting, and to *retain it* when it is happily enjoyed. But why? Because where *Peace resides*, the GOD of Peace will dwell, and command his Blessing to rest: And, where *This* is wanting, there will be the *Want of Edification and Comfort*, and there will be *Strife and Confusion and every evil Work*: And every *desolating Calamity* may hence be expected also.

AND furthermore; Such a faithful Pastor will be *industriously careful* to promote the Life and Spirit of Religion and *Power of Godliness* among his People and throughout the Churches. He will exercise his best *Cares* and employ his best Endeavours, that *nothing be substituted in the Room of This*, which is *the one Thing needful*; and that *nothing short of This be embraced* for Religion and Piety. He will be ardently desirous and vehemently careful, that, while his People and other Churches have a *Name to live*, they may not be *dead*; dead to *spiritual Sensations, Exercises and Enjoyments*. And He will be vehemently careful also, that
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they may be *dead indeed unto Sin, but alive to GOD thro' Jesus Christ our Lord*; and that *the Life, which they live in the Flesh, may be by the Faith of the Son of GOD, and a Conversation in Heaven.*

SUCH, so great and various and multiplied, *is the Care which crowds and presses upon every faithful Pastor.*—

We pass on now,

IN the *Third Place*, To shew you *the Ways and Manners, wherein this multiplied Care is to be exercised and manifested and maintained by us.*

AND here it may be observed, in General, that we, who are Ministers of the Gospel and Pastors of Churches, should carefully *study the Episcopal Office and the Duties thereof*: And then, from a clear Perception and Understanding of these Things, we should most carefully and conscientiously *fulfil our Office and perform the various and important Duties of it.* And since we are amply furnished with Divine Directions as to these Things in the holy Writings, and particularly in the inspired Epistles of our Apostle to his *Timothy and Titus*; we should most *carefully consult* These, and *set ourselves to conform* unto them, that so we may be *Men of GOD* thoroughly furnished to every good Work, and fulfil our Ministry.

BUT, as it has all along been intimated, that we should *exercise and bear our Pastoral Care*, with regard to our own People, and with regard to the Churches of our Lord in General; we may now very fitly and properly shew, *how our Care in each of these Regards should be exercised and maintained.*

As then to the *particular Churches or Societies*, with which we are more immediately connected, and in which we are more especially concerned; all will agree and own, that we ought to be *particularly and greatly careful for These.*

WE then, for the Sake of *These*, ought to take heed to ourselves, and take Care of ourselves: For, it we know not how to take Care of ourselves, how shall we take Care of the House of GOD? Here then, even at Home, is our Care to begin: For we are taught of GOD to take Heed to ourselves, as well as to our Doctrine: And we ought to do it.

IT should be our primary and grand Care, that, thro' the Influence and Help of Divine Grace, assiduously implored and faithfully improved, we be new Creatures, and so made meet for our Master's Use and Service.

AND then; we should still take Heed to ourselves, and keep our Souls diligently; that we may approve ourselves unto Him, who searches the Hearts and tries the Reins of the Children of Men, and will cause all his Churches to know it.

AND we should also maintain a constant Care with regard to our Conversations: For we shall teach, either aright or amiss, most eminently by *These*.—And since we are Leaders and Guides to our People; we ought to go before them in Love and good Works; and lead them, by our Example, to deny Ungodliness and Wordly Lusts and to live soberly, righteously, charitably and Godly in the World; to be contented with the Allotments of Divine Providence, and patient in Tribulation: Yea we should most carefully endeavour to be Examples even to the Believers themselves in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.

THUS careful should we be for ourselves, and so for our People also: We should have this Care greatly crowding on us, that we may both save ourselves and them that hear and know us.

AND then, we are, for Jesus's sake, to take the best Care we can for our People.—We are to shew this Care by constantly and conscientiously preaching the Gospel of Christ unto them.—In order to our doing This, we should be diligent and faithful in studying our Discourses for them. Instead of employing so much of our precious Time in fruitless Con-

versation and the Customes too commonly attending it, and prodigally wasting our Hours to provide for ourselves and Families the Food which perishes; we should employ our close Cares and inàustrious Labours to provide the Food of Life for our People. And such Cares and Labours as These should be used, that we may give to every one his Portion in due Season.

As we should most carefully endeavour to get into our Minds and bold fast in them the Form of sound Words, as 2. Tim. 1. 13; i. e. the Model or Exemplar of healing Words, as taught by our Lord and his Apostles; and we are carefully to retain This in Faith and Love, as our Apostle teaches us from his Lord and ours: So we should most carefully endeavour to communicate this to our People in a wise and faithful Manner, that they may receive it in Faith and Love also.

AND, when we come to deliver the Discourses carefully made by us, we should therein manifest our serious and earnest and pathetic Concern for the Good and eternal Happiness of our People, and so commend ourselves to every Conscience of Man in the sight of GOD. §

NOR should we rest satisfied with shewing our great Care for our People in our publick Preaching only; but, as we have convenient Opportunity for doing it, we should particularly apply ourselves to them in private: For they will thus perceive and find, that we are careful for each of them in particular, as well as for our People in general.

AND, as often as we occasionally converse or accidentally meet with any of our People, we should be careful to let fall something, which may be for the Use of Edifying, and minister Knowledge, Grace and Comfort to the Hearers.

AND

§ The ingenious Author of *Reflections upon Eloquence of the Bar and the Pulpit* justly remarks, that the greatest Praise of a Preacher is the Silence of his Auditors, and when they rise all pensive from their Seats after Sermon, and depart from the Church without speaking a Word. This, continues he, is a sure Mark, that they are nearly touched, and that they think on what they heard.---And accordingly we, who preach to others, should endeavour that it may be thus with our Hearers.

AND altho' I am abundantly satisfied, from the Observation of those, that have gone before me, and my own Experience also, that, if we spend by far *the greater Part of our Time* at Home and in our Studies, *the Time will be most profitably spent* by us; yet, as *Wisdom may be profitable to direct*, we should sometimes *visit among our People*; and we should be particularly *careful* to do so, especially when we know any of them to be *sick*, to be *bereaved*, to be *tempted* and in any other Regards *afflicted*: And, in our Visits to them at such Times, we should be *careful* to say such Things as may *enlighten and refresh* their Minds, and cause *their Hearts*, when *stooping with Heaviness*, to revive and rejoice.

NOR should the *Discipline of the Church*, which is yet *upheld among us*, while others bewail the *Want* of it,^h be neglected thro' our Means: But we should be careful, as *considering* both ourselves and our Brethren also, that *the same may be faithfully*, and yet *prudently and tenderly exercised*; when Occasion for it shall arise in our Churches.

NOR

^h The Want of this *Discipline* in the Church of England is so great as to cause many wise and good Men to come out of it. And even some of the more sensible and judicious *Episcopalians* themselves acknowledge and bewail the Loss of this godly *Discipline*. Thus Dr. Thomas Robinson, Arch-deacon of Northumberland, as he styles himself, in his *Charge delivered at a Visitation held for the Arch-deaconry of Northumberland* in 1761, p. 4. declares,---*this reformed Church of ours still wants to be reformed, as it annually laments, in this Article of Discipline:---p. 8. At their peril it must be, who, having it in their Power to remove this Scandal, yet suffer it to remain to give Occasion to the Adversaries of Christianity to speak reproachfully, and to its Friends to lament the downfall of that Discipline, which was once so beneficial to the Church of GOD.---And in p. 9 & 10,---We may be allowed with modesty to wish, that those great and godly Persons, by whose joint Endeavours every religious Reformation must be effected, would seriously think of some Means likely to restore the Discipline of the Church to its ancient Dignity, or at least to alleviate that Contempt, in which it is now held, not only by its Enemies, but by its best Friends,---by its most dutiful Sons, who are ashamed to see, and, if they had it in their Power, would cover its Nakedness.*

NOR should we with Care look after *the Sheep* only ; but we should also *take a tender Care of the Lambs of the Flock* : For They are a valuable Part of it ; and they are *the Hopes of the Flock*. Wherefore, from Love to our Lord, we should *feed the Lambs* ; we should *feed the Lambs* : For this is *the Will of the chief Shepherd* concerning us.

BESIDES ; From *the Care* of our People crowding on our Hearts, we should bear them on our Minds, both in our *Social Prayers* and in our *Secret Addresses* to the Throne of Grace ; most heartily wishing and praying for them, that they may *understand the Mind and Will of the Lord*, and *comply with it*, and *submit to his Pleasure* in all Things.

Nor yet is This all ;

BUT we should further *take Care of our Churches and People*, *that it may be well with them*, when we are dead and gone from them. Why may we not write *Epistles* to them ; as the Apostles *Paul* and *Peter* did to their People, that, *after their Decease*, they might have in Remembrance *the Things*, which they have received and heard from their Teachers.¹ And such of you, my Fathers and Brethren, as are furnished with superior Knowledge, Learning and Wisdom will do well to *write and publish such Books* as may be instructing, monitory and useful in every Regard to your People ; while they are *sorrowing that they can see your Faces no more*.—Such a kind Care as This did the pious *Ambrose* take of his People : And therefore said the Emperor *Theodosius* concerning Him, *I could not but love the Man ; because, while He lived and when He died, He took more Care for the Church than for Himself*.

THUS have we shewed *the Domestic Care*, as we may call it, *which more immediately and pressingly cometh upon us* ; that is, *the Care of our own People, and the particular Churches*, to which by the Will of Christ we are devoted.

BUT,

¹ Some of the Bishops of the *English Church* have done worthily this Way, as particularly the late Bishops *Gibson* and *Sherlock* in their *Pastoral Letters* to the Diocese of *London*.

BUT, in the next Place, we are now to shew you the Care of the Churches in General, which is to come on us: For, altho' we are to be particularly careful of our own Vineyard, and keep it, as we have been saying; yet, we are not to be forgetful, or negligent, of the Lord's Vineyards in General: But we should exercise and keep up a due Care of them also.

THUS, We should be often thinking of them and for them. Shall I not remember Thee, O Jerusalem and thy Synagogues? Yea I will remember Thee as the Top of my Joy. So far should we be from forgetting the People of the Redeemer, that we should ever and anon set ourselves seriously to think of them, and earnestly remember them still.—And we should carefully consider for them, what is that Duty and Service, which we owe them, and which should be sedulously performed by us towards them? And hereupon we should very carefully attend and accomplish the same for Them.

WE should also carefully enquire after the Churches, as being desirous to know their State, and accommodate ourselves to it, as we may be called in Providence: Not as pragmatically busying ourselves about them, or pretending to act the Bishop in the Diocesses of others; but as being inclined and willing, that other Churches may fare the better for us, when they shall desire and request it of us.

BESIDES; We should be suitably affected with the Accounts, which we receive of other Churches, yea of all the Churches. So it was with our holy Apostle: The Care of all the Churches, says He, cometh crowding on me daily. Who is weak, and I am not weak? Who is offended, and I burn not? So then we should be Followers of Him, as He was a Follower of Jesus Christ. And in like manner we may do well to imitate a famous Reformer; ^k who, as Beza relates, was no otherwise affected towards the Churches, even tho' remote, than if He had borne them on his Shoulders: And He would

^k Calvin.

would sigh out over the poor afflicted Churches of our Lord, *Usquequo Domine, How long, O Lord*; as being much more affected with their Troubles than for his own Distresses.

AND further; We should continually bear all the Churches on our Hearts, and pray most fervently and constantly for them; that they may improve in Knowledge and Virtue; that they may have Rest, Peace and Edification, Comfort, Establishment and all Manner of Prosperity.

MOREOVER; We should readily afford Relief and Succour, Advice and Assistance to them all, as we have Opportunity and Advantage for so doing. Our Apostle has set us a most engaging and amiable Example of such Readiness to every good Word and Work: And we should be willing to be put in Mind, that we herein follow Him, and especially his and our Divine Lord also.

THERE is now one Thing more to be attempted by us: And This is, in the last Place, To urge a Compliance with our Duty, by setting before you our Obligations to take such a Care of the Churches, as the same cometh on us.

HERE then it is to be considered, first of all, that This is requisite in order to fulfil our Office: For even hereunto are we called. As we are Stewards in the House of our Lord, we should be careful to act up to our Office and faithful in the Discharge of it. As we are Watchmen, we should watch and care for Souls, as Those, that must give an Account. And as we are Pastors and Teachers, we should teach and convince by our Doctrine and Example, and feed the Flock of GOD, and edify and comfort the People of the Redeemer by all suitable Methods.

AND it is doubtless the Design and End of our great Lord in putting us into the Ministry, that we should be very careful for his Churches and People: For He has constituted us Ministers, and given us to his Churches and People, for this End: And, as He has placed us upon this Intention
in

in the Ministry; we, from Regard to his holy and gracious Design and End, ought to take due Care of his People, and let this Care daily come upon us.

IT is also the revealed Will and Command of our glorious Master in Divine Things, that we should have such a Care of our People upon us: And therefore, out of Regard to his Will and from Obedience to his Command, we should take Heed to our Ministry to fulfil it, and so take Care of his People, that they may be by our Means rendered wise and good and happy.

BESIDES; We should be urged and influenced to a Compliance with our Duty from the Examples of our blessed Lord, and his Apostles, and other worthy Ministers also: But especially should we be moved to This by the Pattern of our blessed Redeemer: For, while He was in the World, He was very careful of his People: And He both lived and laid down his Life to promote their Welfare and Happiness: And He still continues and ever liveth to take Care of them; and that not only as an Intercessor, but as a Ruler: For as such He has been, and still is, taking Care of them.—But verily it must become us and be our bounden Duty to be Careers and Workers together with Him for the Good and Happiness of his Churches and People.

AND further; It is but just and equitable, that we should bear such a Care of our People on us; because, according to the Injunction of our Divine Lord, they take good Care of us. And since they are willing to grant us a due and comfortable Support, and minister to us of their worldly Things; we ought most carefully to minister our Spiritual Things unto them, and to spend and be spent in their Service: And, if we be called unto it, we should be willing to lay down our Lives for their Benefit and Salvation.

MOREOVER, and to have done; By exercising and maintaining a due Care for our People and the Churches of our Lord Jesus, we shall take a special Care for ourselves:

For surely our Care, and our Labour from it, will not be in vain in the Lord. No! It will be amply, gloriously and perpetually rewarded by Him.

SUCH, so many, strong and powerful, are our Obligations to take the Care of the Churches and People of our Saviour; as the same comes and presses upon us.

AND now, having thus endeavoured to illustrate and confirm the Heads of Discourse proposed to our Consideration from the Text; we must entreat your Candour and Patience a little while longer: For it is fit and proper, that we should offer some suitable Reflections from the foregoing Discourse, before we conclude.

HERE then, in the first Place, we see, my Fathers and Brethren in Christ, *What the Churches of our Lord, and our own People in particular, may expect of us, namely, our assiduous Care.* And verily this Care ought to be continually advancing and crowding on us. It is what our GOD and Saviour and his People demand and expect from us: And let us by no means refuse their just Demand, and frustrate their reasonable Expectation.

IN the Second Place; Those People then must be very much mistaken, who think the Life of a Minister of the Gospel to be a very easy one: For it is not so. No! Our beloved Brethren, *The Life of a wise and faithful Minister of Christ is a very careful one:* And, as it is a very careful; so it is a very hard, laborious and fatiguing one. It is however a very good Work. But yet it must allowed to be a vastly careful and wearisome Employment. Hence honest and blunt Bishop Latimer leapt, when he laid down his Bishoprick, being discharged, as he said, of such a heavy Burden, And Luther, before him, used to say, that, if he were to refuse his Calling again, he would dig, or do any Labour, rather than take on him the Office of a Minister. — Pity us then, O our dear Brethren, under our pressing Cares and Labors, and

and our continual Difficulties and Burthens; and *pray for us*, that we may be *upheld under them and carried well thro' them*.

IN the *Third Place*; The People of Christ may here perceive, *what is that special Character and Qualification*, which they should look at and consider in the Choice and Settlement of a Minister among them. And *This is Carefulness* about the pastoral Duty in the various Branches and Instances of it. If our *Children and Candidates for the Ministry have This* and evidence it, *This*, notwithstanding any smaller Failings, should be thought much in their Favour: And They ought to be *esteemed highly in Love for their Works Sake*, and *their Carefulness and Affiduity in it*. Let such then *be held in Reputation*, and received and encouraged among us.

Fourthly; Such of us then as *have not exercised and maintained a due Care of our People* and the Churches around us *must have Cause for deep Humiliation* before our Divine Lord. Men, Fathers and Brethren in the Ministry, let us all remember our Failings and *Faults this Day*: For *who of us has been so careful and faithful in the Discharge of our Duty*, as we ought to have been? And *who of us has done so much as He ought to, and might, have done* for Christ and his People? But far be it from me to censure any others! Conscious to my own manifold Defects, my Negligence, my Unfaithfulness, I blush before the Lord and his People: I smite my burdened Breast, and pray, *GOD be merciful to me a Sinner*; hoping, *however to obtain Mercy and find Grace to help in Times of need*.—And may all of us, so far as we find ourselves to have been *careless and persunectory, insufficient and unfaithful*, be deeply humbled and penitent; and be more careful to *get thoroughly furnished* for our Divine Employment, and more *circumspect and vigilant* to do our Duty in all Regards and Instances for the future! *The GOD of all Grace grant, that we may be so!*

BUT, in the last Place, Let a becoming and cordial *Care* for all the Churches be now revived and flourish in all Orders among us.

WE must acknowledge, with Thankfulness to the glorious *Head of the Church* and Lord of the World, and at the same Time with due Honour to the *Government* over us, that these our Fathers have shewed *their Care* of these Churches by *enacting good Laws* for their *Enjoyment of their Privileges and Freedoms* respecting Divine Worship, Church Order and Discipline, and for their *Encouragement in the peaceable and regular Profession and Practice* thereof; which *Laws*, having received the Royal Sanction, *render our Churches* as much as they can be the *established Churches* of this Province. — And besides, they have manifested their *Care of our Churches* by their *Laws* passed from Time to Time in Favour of *Schools and Colleges*, and of a *learned*, as well as *orthodox, Ministry*. — And as we bless GOD for the *good Effects* of these wholesome *Laws* in Times past, and even of late; we cannot but hope, that our *Fathers in the Civil State* will still take *Care*, that these *Laws* shall not be defeated, or evaded; but be duly executed according to the real Spirit, Intent and Meaning of them: For *They* will thus continue to shew *such a Care* of these Churches of the Redeemer as will be grateful to Him, and honorary to themselves also.

BUT now let a *Pastoral Care* for all the Churches, and particularly for those under our more *immediate Inspection*, be revived and flourishing in the Ministers of Religion. — Let our *Cares for other and inferior Things* be laid aside, or much lessened. Yea let us be careful for Nothing, but cast our little and trifling personal and family *Cares on the Lord* of all; for *He careth for us*. — And let us be mightily Sollicitous for the Welfare and Happiness of our own People and of these Churches in general: Let us passionately desire their Prosperity and Salvation, and be *indesatigably diligent* to promote the same.

LET us *read, study and meditate* much.—Let us see to it, that we *preach* steadily and invariably *the Word*, as in 2. Tim. iv. 2, i. e. the *Logos*, and *the Truths and Duties* of the Gospel with a special View and Reference unto Him: Thus let us *preach the Word*, and *insist on it*, in *Season and out of Season*, i. e. in Times both favourable and unfavourable: For we may not *vary in our Doctrine*, as the Times and fickle Men vary.—Let us *pray without ceasing*, and with constant Ardor and irresistible Importunity, for the Divine Presence, Direction, Influence and Aid to be afforded us in our Studies and Endeavours for the Good of Souls.—Let us at proper Seasons *catechise* our Children, and take fit Opportunities for counselling, admonishing and encouraging those, who are *more adult*.—Let us *visit*, exhort and comfort the *sick and sorrowful*; and, according to our Ability and our Discretion, *relieve the indigent* and necessitous. And let us be particularly, uniformly and steadily careful at all Times to *set an Example* of a blameless, humble, vigilant and useful *Conversation*: For as a great Writer, and much celebrated for his Wit in the last Century, observed well, *It is Spiritual Nonsense for us to let our Conversation differ from our Doctrine*: Neither, continues he, *will Men believe by the Ear, when their Eye informs them otherwise*.¹ Wherefore may this Observation be duly and constantly heeded by us, and put us on using the most attentive Care and Industry, that our *Lives and Conversations*, may be in all Regards *becoming the Gospel*; the Gospel preached, by us, and such as to *adorn and recommend the Doctrine of our Saviour GOD in all Things*!

BUT then, Reverend and Beloved, As we are *Brethren in Christ*; let our *Cares and Endeavours* be united for the common and general Good of *his Churches*: And let the *Love of Christ and his People* constrain us, as in 2. Cor. v. 14, i. e. Let it *have and hold us together*,^m and cause us to collect

¹ Andrew Marvell, Esq; in his Rehearsal Transposed.

^m The Greek Word here SUNECHEI, from *Henr. Stephan. Thesaur. Græc. Lingux*, we learn, signifies *contains, collects and holds together*:
And

lect and agree in our Counsels and Endeavours, to promote the Interest of pure and undefiled Religion, of real and practical Godliness, in our Churches and throughout the Land, and to propagate it among those, who are not able to support and encourage the Ministry, in our remoter Plantations.

AND we cannot but hope and expect, that our more able, as well as kind, People, who are now assembled in the House of the Lord with us, will cheerfully unite with us, their Pastors, and be ready to distribute and willing to communicate, in order to continue the Preaching of the Gospel in some poor Places, that are not able to support it, and in order to carry it even to ungospelized Places.

AND, while we bless the Father of Glory, of the Redeemer, that we have Cause to rejoice and glory in your late Disbursements and Subscriptions towards the Propagation of Christian Knowledge and Practice among the Indian Tribes on our Western Borders; we cannot but beseech you to continue still and abound in the Manifestation of your Love and Charity to the Places which are ungospelized, and those Regions of Darknes, which have been full of the Habitations of Cruelty.

So, Dear Brethren, you will strengthen the Hands of your Pastors and encourage our Hearts under our Cares and Labours for the Good of the Churches and the Enlargement of the Redeemer's Kingdom. And may the GOD of all Grace abound towards you, that ye, having All sufficiency in all Things, may abound in every good Work! And may He, of his abundant Grace and thro' the Mediator, cause you to receive a full, satisfactory and everlasting Reward!

To

And He says, that it is used for the simple Word ECHO, *I have and I hold*,---And SUNECHON is rendered by Suidas, *That, which holds or contains any one in his Office*.---The Word therefore very well signifies, as we have englished it, *has or holds us together*:---And, in this View of the Word, it has not only a good Signification in the Text quoted and elsewhere, but often in profane Writers a corrupt and vicious Meaning: As may be seen in *Talenton. Rerum Reconditar*,

Lib. II. Cap. xvi.

To conclude ; Let us all *Care for the Churches and People* of our blessed Saviour, and *manifest our Sollicitude for them* in all suitable and right Ways and Manners, and *continue to do so* as long as we live.

THUS, Thus, we may hope, that the glorious King and Ruler of the Church and the World will *Care for us and our Families here* ; that He will *take Care of us at our leaving of the World*, and, upon our *finishing our Course and Ministry*, will *receive us into everlasting Habitations*, wherein He will *perfectly and forever reward and bless us*.—And since *Elders* are infallibly assured, that, if they faithfully fulfil *their Office*, as *Bishops and Ministers of Jesus Christ*, when the *chief Shepherd shall appear*, they shall receive an *unfading Crown of Glory* ; may this *chief Shepherd and universal Pastor*, our glorious Lord Jesus, grant, that *we*, who by his *Favour* are Pastors under Him of these Churches, *may have Grace Sufficient from Him* so to fulfil our Office ! And may we thus obtain the *glorious Reward promised*, not for our own worthiness, but of the *Mercy of our GOD*, and thro' the *Merits and Mediation of Jesus Christ our Lord*, the *Priest and Intercessor on the Throne*.

Now unto Him, who is able to do exceeding abundantly above and beyond all, that we can ask or think for us, as well as for all his People, be *Glory in the Church thro'out all Ages and forevermore* !

A M E N !

